The Bombay Guardian.

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WEEKLY REVIEW.

—It would seem that religious fanaticism had something to do with the raid of the Looshais. We judge so from the statement made that they offered up several of their captives in sacrifice to their gods. Many of the hill tribes believe in the efficacy of human sacrifices.

—We wonder what will be thought in England of Indian High Courts, when it is told there that a presiding Judge, a day or two after having solemnly sentenced a man to six years' imprisonment, altered his mind (there had been no additional testimony) and changed the sentence to one of two years' imprisonment. We never knew before that a Judge had power to alter his own sentences. How long does this power reside with him, after pronouncing the first sentence? Can he also increase the term of imprisonment? Suppose a man has fulfilled his term, can he be met by a new sentence relegating him to gaol again for an additional term?

—The Annual Meeting of the Tract and Book Society on Tuesday evening was exceedingly well attended, and was very interesting. The Chair was taken by Lieut. Colonel A. Davidson. The Report, read by the Secretary, we shall notice in a future issue. Addresses were made by the Rev. A. Hazen, of the American Mission, Dr. Partridge, Rev. Mr. Hewlett of the London Society's Mission, Benares, Rev. T. Carss, C.M.S., and N. Spencer, Esq. The opening prayer was offered by the Rev. W. Stephen, and the benediction was pronounced by the Rev. J. S. S. Robertson.

—We have much pleasure in mentioning the arrival of the Rev. Alfred Yarnold, of the Church Missionary Society. He has been appointed to labour at Hydrabad, Sind. We trust he may have many days and much usefulness in this country.

—We are also happy to mention the arrival of Mr. and Mrs. Lumsden for the Scottish Education Society's work in Bombay.

It seems to us very desirable that Christians should educate their consciences to distinguish between the requirements that are embodied in God's inspired word, and those that are peculiar to the particular denomination to which they belong, and which rest merely upon human authority. It is certainly, to say the least, a very hazardous thing to elevate any mere church requirements to the same level as the commandments of Scripture.

It seems to be a great pity for men to be so exceedingly zealous as some are about the rules and arrangements of their particular church, as it tends to create the impression that what they are contending for, for instance the observance of certain fasts and festivals, is itself religion. The effect of this must be very unhappy. A minister of the Gospel has been writing in our local papers, very earnestly deprecating a regatta and a concert because they had been appointed for a Friday, and in Lent. When such extraordinary importance is attached to these observances, it tends to produce the impression that these are regarded as the very essence of Christianity, and the minds of men get bewildered as to what constitutes sin, and what the Gospel really means. If certain Christians believe that they can be aided in their devotion by the observance of such seasons, let them by all means observe them, but they should remember before they judge others that these seasons are not of Scriptural obligation. Our Lord, once only in the course of his life, retired alone to the wilderness for forty days, to be tempted of the devil, before entering upon his public ministry; because he did so, it is not easy to see why Christians should be under a sacred obligation to act in some peculiar way during forty days every year. It is believed that our Lord was crucified on a Friday; but the Scriptures never once commend to us the obervance of that day, but very expressly they recommend us to observe the day on which he rose as a Christian Sabbath. The memory of Christ's death should go with us through every day of the year, and should influence us to abstain all the year round from *whatever is sinful*. If concerts and regattas are sinful, they are so at all times.

We have been favoured with a copy of a pamphlet '*In memoriam* of Jas. Ogilvie, D. D.,' the Calcutta missionary, of whose death we have already spoken. It is in the form of a letter to Dr. Macleod, by Mr. Beaumont, Free Church missionary at Chinsurah, and it is most interesting to see how appreciatively and affectionately the missionary of one branch of the church delineates the character and describes the work of the missionary of another branch. We have taken the liberty of transferring to our columns a portion of this letter, treating of the difficulties of mission work in India. The picture is not overdrawn. We remember once hearing a veteran and honoured missionary saying that it seemed like sitting down on the top of a granite mountain to scrape it away with a penknife. Yes, or like compassing Jericho seven times, to the music of rams' horns. The conquest of India for Christ must be a conquest by Christ, and the question of time must give way to the question, Shall there not be a greater forthputting of the power of Christ than we have yet seen?

In our issue of December 24th we referred to an article that had appeared in the *Pioneer* and been worked up into another article in a local contemporary, in which the Rajpootana missionaries were vilified in unmeasured terms for the part they had taken in connection with the famine in Rajpootana. The writer went prodigiously out of his way to invent the most contemptible motives for whatever relief they had rendered to the famishing, and such semblance of kindness was more than counterbalanced by their iniquity in intimating that Government had not done all it could to save life. A more disgraceful article we never read, and if any other class than missionaries had been concerned, the writer would have bitten off his own fingers rather than indict the philippic. Well, in this week's *Gazette of India*, we find a sufficient answer to these imputations. A great deal is sometimes made of the pains that Voltaire took to save a poor man who was under an unjust sentence of death; these Rajpootana missionaries were the means of saving innumerable lives, and that at great personal cost, and in return they are abused for it; but we are glad to see this official testimony to the value of their labours.

It is truly surprising how little attention was given in England, we might almost say in India, to this terrible famine which swept away a million and a quarter of our fellowmen. How many have perished in the recent bloody war between Germany and France? Perhaps 100,000. The killed and wounded were, let us say, a quarter of a million. How profound the interest awakened in their behalf in England! how readily have all classes engaged in measures of relief; what large sums have been contributed; how many portly volumes would be filled with the leaders written; and yet five times the number of persons perished by a still more cruel death in Rajpootana, and there is scarcely the slightest agitation of the surface of public sentiment. Must such things continue? Shall there be, next year say, another famine in some part of India sweeping away another million of men, women and children? A railway accident by which 100 persons might lose their lives would attract more attention than such a famine. Who is responsible for the *prevention* of such famines?

We subjoin extracts from the Report made by the Governor General's Agent in Rajpootana, to the Government of India:—

Measures of relief by the United Presbyterian Missionaries.

"163. It is not possible, when speaking of the measures of relief for the famishing in this dreadful calamity, to pass by in silence the devoted and disinterested conduct of the gentlemen of the United Presbyterian Mission who set a noble example of the self-sacrificing truths of Christianity. Some of them were in isolated situations, living in native villages, with none but the poor and starving around them. They did not consider whether the sufferer who wanted relief was a British subject or a Marwaree. Misery bore the same features to them when depicted in the form of our common humanity. Seeing the distress around them, and feeling that it would divert the mission funds from the purpose assigned if used for the support of the poor, they appealed for assistance to their Church in Scotland, and to the general public throuh the pages of the *Missionary Record* of their Church.

"164. The appeal was liberally answered, and the members of the United Presbyterian Church subscribed a sum of no less than £5,000 to assist them in their philanthropic labours. They made application to their friends at home by telegram—'Shall we take up 800 orphans, or how many?' The charge was accepted. They made also another appeal, in which they said: It is obvious 'that whatever may be needed for the orphans at present and in future years, now numerous and liberal donations are required for famishing men and women. Hence an appeal for famine funds (not for the orphanage) is made to the general public as well as to members of the United Presbyterian Church.' 'A very important distinction,' writes the Secretary, 'is drawn by the missionaries, not only between the orphans and other sufferers, but between those whom they call destitute foreigners and those they describe as "British poor." The help they ask is not specially for the latter class, *i. e.*, the natives under British rule, but the former, the inhabitants of Marwar and other States under Native Government.'

"165. It was for the starving of all classes that the appeal was made, and which was so liberally responded to. The money was spent partly in famine relief works and partly in poor-house relief. The Rev. Mr. McGill, the Secretary, on behalf of the missionaries says, 'that the poor-houses connected with the public works had stopped [*N. B.*—This was true as regards public works poor-houses, but a mistake as regards district poor-houses] as there were not officers to superintend them properly. Government was continuing works for the able-bodied, and has undertaken to open works in districts where it is represented that a certain number of able-bodied can be got together. [*N. B.*—All Government works were open to both able and feeble.] So long as the people were ready to help themselves, it was a comparatively easy thing for Government to organize them into working bands, though even then the extent of the calamity proved too great for its resources. But now that the people have ceased to help themselves or one another, but remain at home to die, it is impossible for the knot of Government officers to go into the nooks and corners of the villages to bring relief to the people. In such circumstances, it becomes all the more incumbent on private individuals to do what they can.'

"166. These were the philanthropic motives which induced these gentlemen to seek out distress and strive to allay it. After the sums subscribed at home had been expended, they found themselves with numbers of these poor dependent creatures on their hands, who would not go elsewhere for labour, but adhered to them at all hazards. The general distress had ceased, but this seeking out of the helpless and caring for them placed new burthens on their now-exhausted funds, and they found themselves in debt to the amount of Rs. 19,000. They have only lately made this known, and forwarded an application for the reimbursement of the amount; and there is little doubt that Government will considerately acknowledge the labours of these gentlemen, and prevent their being actually losers in pocket by their unremitting exertions. The missionaries not only gave their funds, but their time and energies for the relief of the distressed.

"167. These gentlemen also assisted the various committees of the poor-houses at Ajmere and in the districts. The Rev. Mr. Robson at Ajmere, and Mr. Robb at Nyanuggur, and both the Rev. W. Martin and G. Martin at Nusseerabad, were indefatigable in their labours, and all have suffered more or less in health by their exertions during the famine. I trust they will pardon me for mentioning their names in this public report."

THE *Indu-Prakash* says:-

We are glad to give publicity to the following letter from Rao Bahadoor Vishnu Moreshwar Bhidey to a friend in Bombay; as it shows how the excommunication farce is being received by the public:—

"MY DEAR———The Moonja ceremony of my boy is over. Everything went off most successfully. The Shastris and the Hirania Keshee Bhats made every attempt to stop people from going to me, but they have all miserably failed. The Grahastas from the highest to the lowest came to my house for dinner, and some of them invited me and the members of my family to dinner. Thus the Shastris and Bhats have become laughing stocks for the reformed friends. The success I have achieved here has surpassed my most sanguine expectations. My family priest has come for the Moonja and it was this circumstance that prevented me from inviting———. I performed the Moonja ceremony of two other boys, my relations, along with my boy."

The gentleman here referred to is, we believe, one of those who identified themselves with the Remarriage party. It is satisfactory to know that so many refuse to join in excommunicating him. So far well. Perhaps we must not be too eager, but the next step will be to inquire, what this *moonj* ceremony is. It is the investiture of the son of a Brahmin with a sacred thread, whereby he becomes one of the 'twice-born,' and is a recognition of the Brahminism of the Shastras with its monstrous assumptions, its degradation of all the rest of the human family, &c. &c. Our Reformers have a good way yet to travel.

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COURAGE; TRUE AND FALSE.

There is a lion in the path; or it is supposed that a lion *may* present itself if we go forward; danger in some form is thought to lie just ahead; shall we go forward? Courage says, yes; timidity says, no. But we cannot rest satisfied with such a definition; cannot pronounce courage a virtue or timidity a failing, without other considerations. What is the path? Is it the path of duty? Are we called by worthy considerations to advance in it? Is the actuating motive a selfish or an unselfish one? Is anybody likely to be the better of our pursuing it? Or, suppose a man goes forward with his eyes shut, taking no account of the most formidable perils and persuading himself that they have no existence. Is it courage to go to meet an enemy whom you fancy to be a friend? You are advancing into the territory of a sovereign who has pronounced you an outlaw and a rebel, and set a price upon your head; from time to time you see proclamations posted up along the road you are traversing, describing your person, mentioning your name, adjudging you to a felon's death, by command of the king; you cannot tell at what moment you may be crossing the frontier; and yet you go laughingly along, declaring that the proclamations mean nothing, and that you are sure of a good reception when you reach the palace of the monarch. Is this courage?

If this is courage, there is a great deal of it in this world, and the man that fears is a rarity. All are proceeding along a road in which they are certain to meet the Judge of all the earth, whose laws they have broken, whose authority they have set at nought, and who has announced his determination to visit transgression with his utmost wrath; they know not at what moment this meeting may take place, have no guarantee of immunity, no, not for a single hour; yet they go laughingly forward, deriding all who would call their attention to the divine expostulations and warnings, as though they had entered into a secret compact with God that he would overlook all their transgressions and treat them as righteous. Is this courage? They would fear to find themselves in the presence of some man with an infectious disease; would fear to meet a savage dog; would fear to offend an influential person; they are not unacquainted with the sense of fear, and do not pretend to be; only they have no fear of Him whose laws they have been breaking all the days of their life, and who 'has power to destroy both soul and body in hell.'

'Say to them that are of a fearful heart, Be strong, fear not.' Fear must come before fearlessness. The courage that goes forward defiantly in a path forbidden of God, is unworthy of the name; it is the infatuation of ignorance; the poor demented creature fancies that God must be as he imagines him, and not as He has revealed himself. The object of God's word is to take away from men their poor phantom of courage, their false confidence, and give them instead the courage of faith, the confidence that is based upon the character of God and upon his word.

When a number of men on board of ship have made up their mind to mutiny, kill the captain, officers and passengers, and take possession of the vessel, they stigmatize as a coward every one who refuses to join their conspiracy, and recognize as brave those only who join them. Such is the standard they set up; and their first question to any one is, Are you a brave man? Are you courageous enough to join us? or are you a miserable poltroon? Well, just so is it in this apostate world. The standard set up by sinners is of the same character; to make light of God's authority, everything of the world's requirement; to be regardless of the displeasure of God, and very solicitous not to displease the world; to adopt as your maxim, The fear of the world is the beginning of wisdom, and put on only so much of the cloak of religion as is approved in society; this is courage and the opposite of this is a contemptible cowardice.

It is an excellent test of a virtue to see how it harmonizes with other virtues. If what the world calls courage is indeed true courage, then it ought to harmonize with whatsoever else in a man's character is true and honest, lovely, and of a good report; with loyalty, regard for the interests of others, justice and deference to truth. Tried by this test the courage of the world turns out to be a base imposture. It requires us to sacrifice what is best in our nature; to set aside that which alone is entitled to have absolute sway over us, the will of the Supreme, and to substitute for it the changeable and irrational will of the sinners about us; to be false to our purest and deepest convictions; to flatter those who have need to be rebuked, and to turn our backs upon those whom God loves.

The word of God says to them that are of a fearful heart and who tremble at God's word, Be strong, fear not; but to those who are fearless of God and his judgment, and only fearful to contravene the law of society, it says, It is a fearful thing to fall into the hands of the living God; who shall stand when he appeareth? The measure in which you fear not, is the measure in which you know not; you know not God, you know not yourselves, you are living under the power of falsehood. The Hindoos talk about *Maya*, universal illusion, attributing the glamour to creation; but the glamour is in the sin of man's heart; this uncreates the universe of God and creates it anew after man's own heart, so that everything keeps telling a lie to the sinner, and he is buried completely out of the world of truth; being dead in trespasses and sins. The word of God, of potency to dispel this glamour, is of no profit

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to these slaves of the world, not being mixed with faith in them that hear and read. Nevertheless, it is the power of God unto salvation to every one that believeth, breaking in pieces as with a rod of iron the clayey statue of bravery set up at the entrance of their heart, and substituting the fear of the Lord which is the beginning of wisdom. The word of God reveals the power and majesty and sovereignty of God, pulverizing the pride and conceit and self-sufficiency of man; it reveals his pardoning grace in connection with the propitiatory blood of Christ crucified; it sheds abroad his love in the heart; the fear which hath torment is banished for ever; and the believer, strong in the Lord and in the power of his might, goes forward in the face of all the world to do the will of his heavenly Father, and to suffer if need be whatever contradiction of sinners the doing of that will may involve.

It is the privilege of the Christian then to be strong and fearless; strong in the Lord and in the power of his might; strong to resist the current of the world, the evil inclinations of his own heart; faith gives him the strength of character to be peculiar and, if need be, despised, and enables him to influence men more than he is influenced by them; to do a work for God, to throw down some idols, fill some reservoir with living water, relieve the necessities of the wretched, be eyes to the blind, a staff to the lame, a guide to the wandering; it nerves him to a gladiatorship with evil, and it gives him victory over this lion or that bear, this or that scourge of humanity. The only true courage in this world is the courage of the Christian, and this is the victory which overcometh the world, even Faith. For who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

WIDOW-MARRIAGES AND CASTE.

In some remarks upon the recent suicide of Mr. and Mrs. Moroba Canoba, as the matter came before the Coroner, the *Star of India* says:

"A middle-aged or elderly Hindu without a wife is placed in a rather peculiar position if he wishes to have a partner. If he marries a widow or any one out of his caste he is excluded from caste, and has to suffer all the great social consequences which follow. There are almost no grown-up women for him to marry, without his undergoing the great penalty of being excluded from caste, and so the only way of regular marriage open to him is to make arrangements for taking to himself a child-wife, who will probably have to be left to grow for several years before she even approaches the age of puberty. Whether it is worse for a man of fifty to do that or to form an irregular or regular connection is a question which we leave to moralists to decide."

Here we have very strikingly exhibited one of the demoralizing tendencies of infant marriages and caste. We happen to know that some who were very intimately connected with Mr. Canoba would have much preferred that he would have lived a life of concubinage than that he should have married a widow, and expressed themselves openly to this effect. His nearest of kin were not in the least alienated from him by his retention of a mistress, but were utterly estranged from him when he married a widow. And one of the witnesses at the Inquest distinctly said that he thought it would have been better if Mr. M. C. had kept Bhagoobaee his mistress and not married Bhoolabaee the widow. It was simply putting into plain words the great law of caste, Thou shalt not marry a widow, thou shalt marry an infant and wait a dozen years for a wife, on pain of excommunication and of being separated from thy nearest of kin and dearest of friends, as by the wall of a tomb. How can any man of enlightenment be true to himself and not set his face like a flint against these two grand demoralizers, these two great curses of society, Infant-marriages and Caste? It is a mere mockery to call that a marriage which consists in carrying a couple of little children through certain ceremonies and *tumashas* about the meaning of which they know nothing, and to determine that their whole lives, after they come to the use of their voluntary powers, shall be controlled by the chains put upon them in these ceremonies. These ceremonies are simply agreements between the parents of the children and can only bind the parents, and the children while the latter are children, but have no legitimate power to bind them after they have ceased to be children. A marriage is an engagement between two grown up persons, male and female, to live with each other as man and wife, lovingly and faithfully; and one man can no more engage that his infant child shall, when grown to years of manhood, love and cherish a particular woman, than he can solemnly engage that the son shall be six feet tall, or be fond of this or that kind of food. This is not in itself a marriage at all; it is a sham, a lie, an iniquity, no matter how much money may be spent upon it, no matter how solemnly the adult parties may have marched in procession, or the children been covered with tinsel or jewels; it can only become a marriage when the grown-up parties, with the full consciousness of liberty, choose to make it such. Nobody in the universe besides them, has any power to make the marriage. And, with reference to the letter signed "A Looker-on" in another column, we think the term *pseudo* belongs rather to an infant-marriage, than to the marriage of an adult with an adult widow, though in this latter case, something higher than the authority of a Hindu Shastra might well be appealed to, and the superstitious features of the ceremony might well be omitted.

At the Coroner's inquest touching the death of Mr. Canoba and his wife, one of the witnesses, a widow, said *she did not remember the name of her husband;* he died when she was six or seven years old. And yet she was condemned to perpetual widowhood and perpetual servitude because a ceremony had been performed by others when she was a little child.

Before parting with this subject it may be well to notice the gleam of hope that shines upon us in the evidence given by Dr. Anunta Chundroba. He said that excommunication was not now the formidable thing it once was, as in every caste a reforming party had come into existence, and the excommunicated found a measure of communion in this new body. They would eat and drink with an excommunicated person, though perhaps not openly. So far well. But we would be glad if these reformers would set themselves more decidedly than they have yet done against Infant-marriages, in which is found the germ of the worst evils that affect Hindu society. In too many instances these 'reformers' take part in these pretended marriages, and lack the hardihood to keep their children till they are of age to decide for themselves.

WHAT IS TRUTH?

I am the light of the world. (John viii. 12.) Jesus spake in the audience of the whole world. He knew that his words would go forth to all mankind. There were no electric telegraphs connecting all the countries of the world with an office in the temple from whence his words were to be immediately flashed to all the communities and tribes of the earth; but he spake just as though that were the case; the element of time was to come in; but the certainty was the same. It is not that I, Jesus, am empowered to declare unto you who stand here in the temple, what is truth, and what is life, but my testimony is for all mankind. There is not one sun for Judea and one for the Gentile world; and the revelation which the Father makes of himself in me, is for the human family. I am the Son of Man. Truth hitherto has been like the crescent moon, over God's people; it pleases the Father that in me it should be full orbed. Remember the promise of the Sun of Righteouness with which your Scriptures close. But who shall profit by this day-spring? Who shall see the glory of God in me? Not all, alas! but he that followeth me, that serveth me, that heareth my words and doeth them, that puts all his faith in me, shall not walk in darkness but shall have the light of life; recreative, life-giving light shall flow into his heart.

My record is true. (14.) A man's testimony in his own behalf is not valid in a court of law. But if his testimony is consistent with undeniable facts, and if no one is able to gainsay it, good judges will value it. If the question is, From whence a certain man has come, and he alleges that he is from a certain far-off country, and his speech, appearance, &c., accord with this, and no one can give proof to the contrary, he may well be believed; much more if he brings a passport from the monarch of that country describing him minutely, and if the very signet of the king is with him; who then could dispute his claims? Christ you say is a Galilean, a mere Galilean; is it usual for Galileans to open the eyes of the blind? When did there appear in Galilee, or in any other country of this world, a man doing such work as Jesus does, speaking as he does, attested by voices from heaven and by the cries of fugitive demons? He has filled the land with monuments of the healing power of his word. Combine all the powers of the men on the face of the earth, and how infinitely short will the same be of that which dwells in his least word? Has he any need to make his court to man? to practice deceit in order to get something from man? He could pave the streets of this Jerusalem with gold; and he could let some of the expelled demons enter into Pilate or Herod and drive them to suicide. What conceivable reason might there be for deception on his part? Lies are for the weak; for those who are not escorted by the power of God. We may then ask him whence he is and what he is, and receive with more confidence the answer than we could any answer to similar questions from man.

I am not alone; but I and the Father that sent me. (16.) The man Christ Jesus was not more truly present and manifest, than was the Almighty and all-wise Father. He did the very works of Him that sent him. It was only on the cross, in the agony of expiation, that he was left to the consciousness of his isolated humanity, and when all manifestations of the divine presence were withdrawn, that he might cry out, My God, my God, why hast thou forsaken me; this was the hell into which he was permitted to descend, and from which he returned triumphant. No man knows Christ who knows him simply in his solitariness; no man knows him who does not see the Father's works in his works, and hear the Father's words in his.

Where is thy Father? (19.) Philip, at the very end of Christ's ministry, asks similarly, Show us the the Father. But there was a difference between his state of mind and that of the Jews. The latter were unwilling to recognize in Christ the manifestation of the Father, or to receive the testimony of Jesus concerning himself and the Father, but there was no such unwillingness on the part of Philip. What our Lord then said to Philip a little more explicitly, he now says to the Jews. (In vs. 28, 29 his language is plain enough.) If you had known me ye would have known the Father; not to know me is not to know him; and not to know him, is not to know me, for he is in me. So that by rejecting Christ, they unjudaize themselves, take themselves out of the covenant, renounce their connection with Abraham, make themselves to be as heathen men and publicans. And this is not more a truth of the New Testament than of the Old.

Ye shall seek me, and shall die in your sins. (21.) Wait not for the future; no better opportunity of finding and knowing me than this, shall be given

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I go my way; I am only with you for a season; ye shall seek me, that is, the Messiah, and no Messiah shall be found because you harden your hearts against the evidence that I am he. For eighteen centuries the Jews have carried on their mad antagonism against God and his providence, determined to have a Christ after their own heart or none at all. They are like other nations of the earth, like the French, for instance, who demand an Emperor that shall lead them to victory and give them glory, and will have none at all, if it involves them in national humiliation. The Jews refused the salutary humiliation of Christ's Gospel and they have had humiliation of their own, very profound and very heart-breaking; yet they still hold out.

If ye believe not that I am he, ye shall die in your sins. (24.) For a man to die in his sins, is to die unforgiven, and to go to meet the righteous indignation of a holy God. And they who are without faith in Christ, die in their sins. Listen, all ye who profess to exalt Christ as a truth revealer. Over against the solemn declaration which Christ died to seal, will you venture to put a mere impression of your own, and to stake your eternal hopes upon the assumption that Christ died for a lie? If Christ is not an impostor and heaven-daring blasphemer, then this word of his is true: If ye believe not that I am he, you shall die in your sins.

When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself. (28.) He saw the spirit working in them that should in another half year put him to death. By his resurrection proof should be given that he was true in all his sayings; this should be God's signature to all his claims; their theory that he was acting 'of himself,' uttering things that he had himself conceived, exhibiting wisdom and power of his own, would be dissipated, and thousands would be converted. And they who hold this theory find the resurrection grievously against them, and do their best to get rid of it.

If ye continue in my word, then are ye my disciples indeed. (31.) If the Lord Jesus invoked the element of time as an essential means of ascertaining discipleship, much more may his servants do it. Only they that endure are his disciples indeed.

And ye shall know the truth, and the truth shall make you free. (32.) This is the reward of proved discipleship. If trials and losses and temptations fail to separate us from Christ, our faith will be strengthened, and revelations of love, not known before, shall be made to us; our will shall be conformed to Christ's, and then we shall enter into perfect freedom.

CORRESPONDENCE.

REMARRIAGE OF HINDU WIDOWS.

To the Editor of the Bombay Guardian.

SIR,—I dare say most of your readers are aware of the existence of a society in Bombay, organized and supported by the Hindus of the reformed party, having for its object the promotion of the cause of widow marriage amongst such of their thousand and one castes as have hitherto enjoyed the long fancied privilege of being considered high only because of the non-existence of such a remarriage amongst them. This society goes by the name of *Punarviváhottejaka Mandali*. After a long discussion, and a procrastinated war of words, which had continued for years together, they at last succeeded in getting hold of a poor brahmaní widow and a brahman to come forward publicly to join in marriage after undergoing a pseudo-nuptial ceremony. This marriage, as your readers remember, being the first of the kind, at least in this Presidency, was of course celebrated last year with some degree of *eclat* at the house of the late lamented Rao Bahadoor Moroba Canoba. I say with some degree of *eclat*, considering the comparative indigent circumstances of the married couple. Most of your readers may perhaps start at my prefixing the particle *pseudo* to the word nuptial-ceremony in the above lines. But they need not do so at such a qualification of the rites performed on that solemn occasion, while the Hindu Shastras themselves, otherwise replete with directions for the performance of a host of religious ceremonies even on the most trivial occasions, appear to be lamentably silent as regards the prescription of a particular ceremonial to be resorted to on these occasions, or the direction for using the same ceremonial as is observed in the ordinary marriages. This studied reticence of the Shastras, which guide all the Hindus of the present day on this most important point, may be rightly construed into an argument strongly in favour of the orthodox view of the question taken by the mass of the Hindus' with the learned Pandits at their head. The Hindu Shastras, as they are constituted, and received as canonical writings, are a curious heterogeneous mixture of religious and legal doctrines clashing against, and in no few instances, most diametrically opposed to one another; though it cannot, at the same time, be denied that attempts have been made by subsequent writers and scholars to reconcile them as far as they could be reconciled at all. But such attempts cannot be said to have proved universally satisfactory. Those made by the "Punarviváhottejaka Mandali" are neither more nor less than such, inasmuch as they founded their renovation on the authority of the Shastras, which can be turned and twisted in any way to suit any dogma, however opposite and inconsistent in their nature. I may not however be understood by such insinuation to detract in the least from the zeal and credit due to the exertions of that Hindu society in the laudable cause to which they are wedded; what I mean is that the Reformers leading the van should not mislead their less enlightened followers by laying too much stress on the authority of the Hindu Shastras. Nor can I see there will be any great advantage gained by them and their followers by leaning too much on the Shastras; for the very Shastras to which they affect so fondly to cling are known most unequivocally to legalize the practise of bigamy and polygamy so universally prevalent among their co-religionists all over India. None dare deny this. Such being the case could any of the Reformers come forward and prevent a Hindu from marrying two or three wives or even as many as the Coolins in Bengal do, after the same individual had once taken a widow to be his wife. The misery of the poor widow, for whose happiness the Reformed Hindus affected to have been so deeply and sincerely interested, could be more easily conceived than described in this case, when she had to see that her Reformed husband who had at first made such broad professions of love and attachment to her, apparently at a great self-sacrifice and self-denial, has allowed soon afterwards that love and attachment to be divided among many rival partners, and very likely to her own neglect. Would not she then heartily wish that she had remained in her perpetual widowhood rather than thus become a miserable object of jealousy and enmity of her rivals, and perhaps a victim to the hatred of her reformed husband at the end. Unless, therefore, the reformed Hindu, or the society for the encouragement of Widow marriage ignore or expunge that part of their beloved Shastras which legalizes polygamy, which they ought to have considered with their present enlightenment to have been properly their first step, all their loud cries and endeavours for introducing widow remarriage must rest on a sandy foundation;—a foundation on which the superstructure, if raised at all, only to be gazed on, must sooner or later tumble down, so as to excite the ridicule of the world outside. But this they would hardly do so long as they are followers of the Brahmanical Shastras.

I remain, Yours, &c.,
A LOOKER ON.

28th February 1871.

Epitome of News.

SATURDAY, FEBRUARY 25, 1871.

—A Prize of Rs. 500 has been offered in Calcutta for the best composition in Bengali or English, treating in the form of a Novel of the "Social and Domestic Life of the Rural Population and Working Classes of Bengal." The composition must extend to 200 pages of octavo, in print.

—*Times of India*: "We learn from a correspondent at Belgaum that there 'is one of the usual Public Works spectacles to be seen in the camp—a range or two of Barracks, after being built up to the first floor, are being pulled down again.'"

—H. M. S. *Magpie* arrived yesterday from England.

—*Indian Daily News*: "We have heard that in Rajpootana a tax is occasionally levied on any one that passes along a public road, the plea being that he creates dust by so doing! It would appear by a native paper, the *Koh-i-Nur*, that the officers of the Puttiala State had hit upon a plan almost as ingenious for raising money, by means of a tax on fallen leaves and wild plums. The Maharajah during his recent visit to Narnoul is said to have remitted the tax and ordered its discontinuance."

—*Pioneer*: "The last *Home News* announces that 'from the 1st of April next, home remittances will be charged at one shilling and 11 pence per rupee.' That is to say, an extra tax of 10 pence in the pound or £4$\frac{1}{6}$th per cent. in addition to ordinary Indian income-tax, is about to be levied on all such sums as we send home to our nearest and dearest relatives in England."

—*Bombay Gazette*: "A Diary, of the Duke of Edinburgh's recent tour in Australia, New Zealand, India, and Ceylon, is in course of publication. The letter press will be by Mr. Haigh, his Royal Highness's equerry, and the illustrations by Mr. Nicholas Chevalier, who accompanied the Duke."

—It is stated that five new bishoprics in connection with the Church of England will shortly be formed—viz., Heligoland, for North Europe; Rockhampton and Ballarat, for Australia; Lahore, for India; and Ningpo, for China. The question of the proposed bishopric of Madagascar is under consideration.

—Accounts from Rome state that Teresita Canzio, Garibaldi's only daughter, is dead. She was the daughter of his first wife, the Spanish Creole, Anita, and twin sister of Ricciotti, his youngest son. She is said to have been the favourite child of the General, and an amiable and kind-hearted woman.

—A correspondent of the *Times* offers a few words on behalf of the inhabitants of a district which has witnessed some of the severest fighting that has taken place during the contest, and which has been literally eaten up by the contending armies. From St. Calais to Gien, from Tours to Chartres, the country has been utterly devastated. This district is a purely agricultural one, and its fertility is proverbial in France; but the tillers of the soil have seen their garnered crops burnt before their eyes, or carried off by the invaders; their horses and carts forcibly requisitioned, and their ploughs and harrows smashed up for firewood. Many a smiling homestead has been reduced to a pile of blackened ruins. Even such villages as have not been burnt have been so thoroughly pillaged, that their starving inhabitants have in many cases utterly abandoned their homes, and have flocked by thousands into the towns only to add by their presence to the distress already reigning. The thousands who have visited the banks of the Loire in happier times would have some difficulty in conceiving the woeful spectacle of utter desolation they present at this moment. The fields are lying waste; the vineyards are neglected; and in almost every village I have traversed, houses have been burnt. The people are utterly broken in spirit, and gather its mournful groups around one's carriage when it stops, and silently solicit alms. Even Tours is swarming with poor wretches who, having lost all they possessed, are reduced to beg in the streets.

—Father Hyacinthe has been visiting Oxford with Dean Stanley, and has been the guest of Professor Jowett.

MONDAY, FEBRUARY 27.

—*The Dnyanodaya*: "The Report of the Director of Public Instruction for 1869 is a valuable document of educational statistics, indicative of ability and zeal on the part of the gentlemen at the head of Government Educational Department in this Presidency; but we regret that these gentlemen do not appear to have much sympathy with the Christian Missionaries engaged, like themselves, in the education of the people of this country. The late Mr. Howard made no secrecy of his antipathy to their schools, and the present Director of Public Instruction declares in the *Times of India* of the 19th ultimo that he does not consider it just to aid them as they 'do not represent the results of a national movement,' and as 'the grant-in-aid system was designed to encourage the natives of India to undertake their own education, or intiate educational measures.' If the grant-in-aid system is designed only to help indigenous efforts, it is wrong to give it to the schools set up by Europeans, whether Missionaries or laymen, and we ask in the name of common sense and honesty, why does that official apply the funds intrusted to him to purposes for which they are not designed? But it is an erroneous view that Mr. Peile has taken of the grant-in-aid system. It is not designed to aid only schools set up by natives, but all schools established for the *benefit* of natives, no matter to whom they belong; and the Government had specially the Missionaries in view when they instituted it. And what does it matter who the educationists are, whether European or American, white or black, if they are making honest and effective efforts to educate the Indians?

If the work of education had been confined only to Government and the people, the Director of Public Instruction would not have been able to congratulate himself on the happy results which he has taken great pains to state in detail. The Missionaries have been the pioneers of Education throughout the whole of this country, and but for them those noble institutions, the Universities, which have become such mighty engines of enlightenment amongst us, would not have come into existence for some ages more."

If there were such a thing as 'a national movement' in favour of education, we suppose there would be no necessity for grants-in-aid at all; and it was the conspicuous absence of such a movement that led to the introduction of the system of grants.

—It has been decided, we learn from the *Pioneer*, to proceed at once with the continuation of the Delhi and Rewarree State Railway, from Rewarree through the Ulwar State, to join the Agra and Ajmere line near Bhewai.

—The late Mr. Edward Lecot, of Madras, bequeathed in his will Rs. 10,000 to each of the five following Roman Catholic Missions, viz., Madras, Mysore, Madura, Pondicherry, and Coimbatore, and Rs. 6,100 to different minor charities, or Rs. 56,100 in all, in aid of the religious and benevolent institutions of his church in South India.

—Lahore paper: "In the Swat country, the Wahabees are said to be increasing in influence and audacity. Akhoond Sahib goes to the Musjid every day to make inquiries from the travellers who happen to come there. On the 15th of February, a traveller arrived there. Akhoond Sahib asked him what was his religion; he replied, Wahabee. At that Akhoond Sahib remained silent, but one of his servants smote him dead on the ground. Four of the murdered man's relatives, it is said, have started from Peshawur to be avenged on the murderer."

—Among the captives carried off by the Looshais from Alexanderpore is the young daughter of Mr. Winchester, who was killed at the first outbreak.

—Paris letter, January 16th: "We have to stand hours in the street to get the necessary food. Where is the time when we used all together to enjoy a rabbit? To-day one costs 30 francs, a hen 20 fr., a chicken 35 fr., a goose 75 fr., a turkey 200 frs., one egg 2 fr.; butter is not be had; a pigeon 5 fr., a cabbage 5 fr.—is it not fabulous? Potatoes 2 fr. a pint, a pound of donkey's flesh 5 fr., a fat dog 5 fr., a good cat, 15 fr.!"

—*Pioneer*: Another of the worst murderers of the Mutiny has at last been brought to tardy justice. A number of fugitives from Fyzabad, among whom were Lieutenants Cautley, Thomas, Lindsay, and English, of the 22nd N. I., and Lieutenant Ritchie of the 13th Light Field Battery, had made their way towards Azimgurh as far as a village called Mahooadabur on the bank of the Manorama in the Goruckpore district. Lindsay was cut down as they were preparing to cross the stream, and the rest were shot down or beaten to death with clubs, with the exception of two only—Lieutenant Cautley and Serjeant Busher—who gained the opposite bank. But they were closely pursued by one Jafir Ali, an influential zemindar, and others. Cautley became exhausted and was easily overtaken, in spite of the good offices of a friendly peasant. He was knocked down by a blow from a *lattee*, and as he was attempting to rise to his knees Jafir Ali deliberately shot him in the breast. From that time till quite recently Jafir Ali has been a fugitive, and is said to have made a pilgrimage to Mecca. On his return he was arrested, and the Judge of Goruckpore (Mr. Benson) sentenced him and three others to death. Before the High Court the Government Advocate said he would not press for a capital sentence except against Jafir Ali, the ringleader and actual murderer. The Court, Mr. Justice Turner and Mr. Justice Turnbull, after some consideration acquitted the other prisoners, but confirmed the sentence of death against Jafir Ali.

—A coolie woman who was carried off by the Looshais, afterwards escaped from them. Mr. Sellar gleamed from her the following information: "At first they went day and night at the foot of the high range, the Looshais made sacrifice. They killed an old bearded coolie and cooked rice on his body. They again made sacrifice when they reached the top of the range at the junction of the Pharees to Alexanderpore, and the one running direct north to opposite the Bengal Tea Company's factories. The victim this time was my head syce, Juggro. Besides cutting his head off they otherwise mutilated his body in a shocking manner. Shortly after this a coolie was shot down because he complained of the tightness of the cord he was tied with. In all seven coolies (including the khansaman's wife) were murdered on the march before she effected her escape.

"The only reason she could assign for this barbarity was that they did not move along fast enough.

"On the night of the eighth day she managed with her teeth to cut the cords that bound her, escaped, and hid herself in the jungle before daylight. At dawn she could see at a short distance four of the Looshais in search of her, and so terrified was she that her child would make a noise, that she stuffed a cloth into its mouth and shortly after the four men disappeared.

"In four days' time she reached the new guard, which has been placed on the top of the range that forms the Cachar and Sylhet boundary (this is the track by which the Looshais came and went). She was so exhausted and so terrified at seeing armed men again, that she fell away in a faint, but the cries of her child attracted the attention of the sentinel of the guard, who immediately went to her relief.

"She says they treated her very kindly, and afterwards brought her down to Barrykandy with the utmost care. There she had every comfort and attention that could be devised, and in a couple of days was so recovered as to be able to stand the fatigue of being carried down in a *dooli* to the Hylakandy Thannah to be examined by Mr. Metcalfe.

"Of captives there were alive on the day of her escape six women, three men, and four children, exclusive of poor Winchester's daughter, Mary, and the three Cutleechurra coolies."

—The *Economist* congratulates Lancaster on the fall of Fair Dhollera in 1870 from 9⅜*d.* to 6⅝*d.*

—Colonel Anderson, Political Agent Kolapoor, fell from his bed-room to a verandah 20 feet below, and injured himself considerably.

—Of the National Bank's new building the Bombay correspondent of the *Pioneer* says:

"The new bank is one of the handsomest, if not actually the best, of the new buildings. At all events it is the most imposing piece of classic architecture in the place. An enumeration of its leading characteristics, its colonnade of fluted Corinthian pillars surmounted by richly-moulded terra-cotta capitals, its pediment, pilasters, and all the big words of great art would not be of much use to anybody, but the details these words represent are here combined with admirable effect, and produce a result of striking symmetry and completeness which the bright fresh colour of the stone greatly enhances. Some people are inclined to fight over the question of classic *versus* gothic; the new part of Bombay will furnish for these combatants apt texts or illustrations, for here is certainly variety enough to give any sober-minded architect nightmare for a month."

—*Sindian*: "We have heard, with extreme surprise that the Rev. W. Middleton, Presbyterian Chaplain, has been forbidden by the Rev. J. H. T. Blunt, Episcopalian Chaplain, to attend funerals in the public cemetery at Manora, and that in the event of his attempting, on any future occasion, to do so, the clerk of St. Paul's Church there has received orders from Mr. Blunt not to allow him to enter the enclosure."

Tuesday, February 28.

—*Times of India*: "A great deal of diphtheria has recently been prevalent at Lahore and Meean Meer. At the latter station, the 35th N.I. suffered severely, a great many deaths having taken place. The disease is now subsiding."

—Reuter's Express; Sydney, Jan. 30: "Government has also arranged for a mail service between Sydney and San Francisco, calling at Fiji, to commence in April. Proposals have been received for a steamer to run between Java and Normantown, so as to bridge over the gap in English Telegraphic communication."

—The streets of London measure 6,708 miles in length.

—'Those that killed me were not Republicans,' said Prim in his dying hour. This tends to strengthen the belief that the assassination was brought about by the priest party.

—H. H. Syed Toorkee entered Muscat on the 5th instant. He was in communication with H. B. M.'s Political Resident. The latter afterwards left for the Persian Gulf.

—*Star of India*: "The statues of the Marquis of Wellesley and Lord Cornwallis, in front of the Town Hall, Bombay, are being removed to the Elphinstone Circle Garden."

—*Deccan Herald*: "Mr. E. T. Candy is appointed to act as Assistant Judge and Session Judge at Khandeish, *vice* Mr. Tagore, who is appointed Assistant Judge and Session Judge at Surat."

—*Friend of India*: The trade in children for the worst purposes seems to be very much more extensive than was supposed possible. The Nimar police have rescued 32 girls and 2 boys, and have apprehended a host of persons concerned in the kidnapping. In some cases Colonel Taylor, Inspector of Police, C. P., says a good looking girl who can sing and dance well, "with other accomplishments" will bring from 2,000 to 3,000 rupees in the Bombay market. These discloures show how little we know of some parts of India, and how much the country really has needed a "Criminal Tribes' Bill."

—T. in the *Friend of India*, refers to two most vexatious questions weakening the Ministry: "One of these is the Contagious Diseases Act. For some unexplicable reason the people attribute this Act to the Liberals—though it was passed by an agreement between both parties—and they hate it. Nobody can reason with them about it. If you were the Archangel Michael and voted for the Act you would lose your seat, and the Act in a free state *must* go. Its opponents say it sanctions immorality, and if this were the only feeling at work there would be little to regret, but there is evidence of another and less creditable one. A considerable section of the voters dislike it as an unwarrantable interference with liberty, in a matter with which the State has no concern. If a woman chooses to earn money that way, it may be wicked, and so on, but it is her business, and to punish her while the man is unpunished is, they say, mere tyranny. Personally I am convinced the Act works badly,—very badly, its tendency being to force women who are prostitutes occasionally to sink into the regular trade,—a far more frightful to evil than good people imagine; but I am frightened to see the unreasoning way in which the electors act, pouring on the defenders of the Act like billows on the shore. It is the first instance since the new suffrage was instituted that the electorate has been swept by a regular gust of emotion. Upon the second question I scarcely expect to be believed, but it is a most important truth that the necessity of proposing a dowry for the Princess Louise is a real trouble to the Ministry. I doubt if the people like the Lorne marriage at all, though it is treason to say so; they think it a distinct mésalliance, but they are furious about the dowry. 'If he wants a Princess,' they say on every hustings, 'let him keep her himself and not ask us to do it,' and at Bradford, Halifax, Brighton, Chelsea, and four other great boroughs members have been driven to all manner of shifts by an unmistakeable popular outcry arising from the belief that Ministers are actually giving a needless £6,000 a year to a great noble."

It seems a great pity that the C. D. Act should be forced upon this country at the very time when the people of Great Britain are rising against it. We must confess that the more we see and hear of the working of this Act, the more we are opposed to it. It gives a fearful power to petty officials to coin money by means of false accusations, and it tends to degrade and corrupt the moral sense of the community.

—The following is from the same source: "There is another question of a far more serious kind. Very grave persons assure me of a fact about which I am still incredulous, the spread of an avowedly Republican feeling in Great Britain. There have always been Republicans here, but they have usually been merely thoughtful men indisposed to raise the question except as a speculative one, and have had no influence upon the masses. This, I am told, is changing, and though the change is not very visible it will have its effect. In support of the statement there are the facts that all the Trades Unions desire to swell the demonstration in honour of Jules Favre, solely as a tribute to Republicanism; that members are now regularly asked what is the use of a King, and that at least one member, Mr. Fawcett, stands, and succeeds, at Brighton, as an avowed though not revolutionary Republican. How much all this amounts to I am unable to say, probably to very little, but it is one of many signs that rougher politics are reviving among us."

—The Governor General in Council has been pleased to extend the provisions of Act XIV. of 1868 (The Indian Contagious Diseases' Act) to the towns of Akyab, Bassein, and Moulmein, in British Burmah.

—The *Echo* says:—"Well-informed Protestants are generally aware that in the Church of Rome there has been growing up during a recent period a tendency to offer direct worship, not only to the

whole 'Corpus Christi,' but to the various parts of the body of Jesus. The adoration of the wounds has been for some time established, and that of the 'Sacred Heart' is the special concern of whole fraternities of devotees. We learn that this (to our minds) singularly unworthy form of religious veneration has lately received a new and still more curious development. Peculiar and direct adoration is now paid by many Roman Catholics to the 'back' of Christ, which received the lashes of the scourge, and to that portion of his cheek which was struck by the hands of the soldiers of Pilate. The bad influence of this sort of worship is not difficult to see."

To our minds this is simply hideous and heathenish to the last degree.

—The Bengal Branch of the Christian Vernacular Education Society has just published its annual reports. The Society's operations are on the increase, comprising 117 vernacular schools with 5,122 pupils, at a cost of 5,000 Rs., the money being supplemented by Government and local resources; the schools are scattered in the Hooghly, Burdwan, Jessore, and 24 Pergunnah Districts.

—*The English Independent* says that the Ritualists have begun "to adopt their semi-Romish practices at funerals." At the burial of the mother of the Rev. C. J. Lowder, of St. George's-in-the-East, London, there was a procession in the Parish church at Frome, and lighted candles were placed at each side and at the head of the coffin, which was also "incensed" by the vicar.

Wednesday, March 1.

—Issajee Jeewajee was found dying in his bed with a pool of water on the floor beside him. He had been beaten by Concani Mussulmans, he said before dying.

—The Government of India, in a minute on the Famine in Rajpootana: "Within an area of one hundred thousand square miles, the suffering was very great; in parts of the Native States and throughout British territory it was intense. It is estimated that, from Marwar alone, one million persons, or two-thirds of the entire population, emigrated, taking with them more than two million head of cattle. In the whole tract affected by famine, it is computed that one million and a quarter of human beings died from starvation or disease."

The Government spent 15 lacs in relief of their own provinces.

—The *Star of India*, speaking of the Coroner's Inquest regarding Mr. and Mrs. Moroba Canoba's death, says: "Mr. Edginton the experienced Deputy Commissioner of Police, ably summed up the reasons which induced him to come to the conclusion that the case was not one of murder. Most, and, we think, all the circumstances he recapitulated might be reconciled with the supposition that the case was not one of suicide; several of them point rather in another direction; there is their cumulative force to be taken into account, and as Mr. Edginton said, taken as a whole, these circumstances would appear to 'indicate suicide.' This has been our opinion as soon as we knew them, but such a judgment is a very different thing from the ill-advised attempts which have been made to prejudge the case and stop investigation. As it is, we only say that the case at present affords that balance of probabilities on which people must go in dealing with the affairs of actual life. Nothing would surprise us less if after revelations should throw a new light upon this affair; and if they do so and the death of Mr. and Mrs. Moroba Canoba turns out to have been a case of murder, it will at least be admitted that it has been effected with a subtlety, a skill, and a far-seeing ingenuity worthy of being employed in a better cause. As the matter stands, the verdict of the Jury must be accepted, and the most striking comment which can be made upon the whole case is that of the Editor of the *Bombay Guardian*, that 'there are more ways of murdering a man than one.'"

The *Indo-Prakash* does not seem to be convinced that the unhappy couple died by suicide.

The Indian Mirror says: "No one, not even the hardened son of Mr. Moroba, can pretend to point out that there was any adequate cause of such a shocking determination. If it is a case of suicide, which we still doubt, it is perhaps the most extraordinary suicide in the world."

Thursday, March 2.

—The postmaster of Rajcote, a Naghur Brahmin, has been suspended.

—Several of the men of the Madras 19th N. I. are under arrest for insubordination.

—Bapoojee Furdoonjee, cashier of the Albert Mills Company, Apollo Street, is charged with criminally misappropriating to his own use Rs. 18,000, the property of the Company.

—*Madras Mail*: "We learn by telegrams from Raichore that the first train entered the Raichore station this morning, thus completing through communication with Bombay so far as the Madras Railway is concerned. There has been quite an exciting race between the Bombay and Madras Companies as to who should get to the terminus first, but Madras has won by about seven miles. We understand that these seven miles of line on the Bombay side of Raichore will soon be finished, and there can be little doubt that through communication with Bombay will be opened on or about the first of April."

—Three Pathans under sentence of death have escaped from the Kurrachee jail.

—Senor Emilio Castelar, the eloquent member of the Spanish Cortes, lately used this language:—

"One of the questions which to-day oppresses the public mind, one of the problems which to-day intelligent persons are revolving, is whether the Pope will remain in Rome, surrounded by the army and government of Italy—the latter so often cursed and excommunicated by him—or go to one of those Protestant nations which offer him a secure asylum and independence. Pius IX., who directed resistance only to make evident the fact of violence, has shut himself up in the Vatican. Thence he learns that the city, submissive at so great a cost, resigned to her eternal penance, arouses herself, thinks, speaks, exercises universal suffrage, elects as her king one excommunicated, and selects as her code those laws, those same institutions which have alone been visited by the anathemas of the Pope. What an immense difference between Henry IV., Emperor of Germany, excommunicated by Gregory IX., and Victor Emanuel, the King of Italy, excommunicated by Pius IX.! The former found no asylum upon the earth; not a spark of pity in heaven. Houses were closed up as he passed along, men fled from his approach, and even the dogs howled at him, as if a dead body were passing by, though he was only clad in sackcloth and ashes, and undergoing a severe repentance, to the end that a peaceful and conciliatory word might fall from the exalted lips of the all-powerful Pope. Victor Emanuel is received in triumph, welcomed by those same Romans in whose souls Pius IX. has endeavoured to excite horror at the mention of his name; thrice welcomed because of his excommunication, and crowned by anticipation with the crown of Italy, which will be placed upon his temples on the summit of the Capitol Hill."

—The Coroner finds that a European woman, keeping a boarding-house in Falkland Road, died of excessive drinking.

—*Indian Economist*: "Mark the fact, that were this Hohenzollern family blotted out of Europe to-morrow by the manifest judgment of God, the world would witness the event with awe, and the full conviction that its career of blood merited the judgment that had at last overtaken it.

For 'the world' substitute 'the editor of the *Indian Economist*.' It would have been 'a manifest judgment of God' if Louis Napoleon had succeeded in annihilating the royal family of Prussia, root and branch, we suppose.

Friday, March 3.

—Reuter's Express; Shanghai, Feb. 15: An important despatch from the Belgian Minister to the Chinese Foreign Office has been published to-day, dated the 11th inst. After reviewing the action of the Chinese Government subsequent to the Massacre, it concludes as follows:—I have deep regret to be unable to approve in any way the solution which the Chinese Government wishes to give to the horrible catastrophe of Tientsin.

—Mrs. Leggett, widow of Mr. C. Leggett, solicitor in Bombay, has enrolled herself as a medical student at Apothecaries' Hall in Ireland.

—The troop-ship *Malabar* left yesterday for England, with details of Horse Artillery, 'required for home service.'

How is it that the Diocesan School at Byculla requires Rs. 500 a month from the Byculla Schools Fund, when the Scottish schools are self-supporting?

—Deaths last week, 367.

—The following telegram is from Cachar, dated the 28th Feb.:—"Mr. Edgar expected hourly. He was at Monierkhall last night. Road-making to commence at once." Mr. Edgar's safety may therefore be looked upon as secured.

—The Rev. D. C. Boyd gave a Lecture on Popular Tales at the Sassoon Institute on Wednesday. The *Star of India* says: "The lecturer stated that almost every country possessed the same popular tales, which varied slightly in details owing to the difference in climate, manners, and customs. This remarkable fact is partly accounted for by these tales having been borrowed one from another through translations, but it cannot be entirely accounted for in this manner. These tales must all have been derived from a common source, as languages appear to have been derived from one original language. A number of popular tales are derived from Homer and other epic poets, such characters as Achilles, Helen, Perseus, and Hercules, have been frequently reproduced. Professor Max Müller and the Rev. Mr. Coxe had started the theory that these tales are descriptions of physical phenomena, as the rising and setting of the sun."

Miscellany.

The Scriptural Account of the Creation, vindicated by the Teaching of Science.

(*Concluded from page* 416.)

Dr. Paul briefly sketches the peculiarities of the flora and fauna of the various geological periods, which shows an order of ascent from lower to higher forms of vitality. The periodical extinctions of old forms of life, and the succession of new and higher ones, must have been owing to changes in the condition of the earth. These intermediary changes the Mosaic record passes over in silence, their history being written in the rocks to be brought to light in the fulness of time, without the aid of inspiration; and only makes known to mankind, in general terms, the condition of the earth prior to its preparation for man's reception. The geological history, down to the close of the tertiary period, is thus entirely passed over in the first chapter of Genesis; and Dr. Paul indentifies the Boulder Drift formation with the period described by Moses as preceding the Adamite creation. The Boulder Drift is recognised over so great a portion of the globe as to warrant the belief that the earth was very extensively, if not entirely, submerged; but neither difference on that point, nor on the question whether the waters rose or the earth subsided, interfere with the Scripture narrative.

Geology and the Scripture then agree in representing the earth as covered with water, the time being that of the geological period of the drift formation. That then 'darkness was on the face of the deep' is naturally accounted for by the occurrence of fogs of great density, such as occur now in Iceland when the icebergs from Greenland double Cape Langaness. Thus, when God formed the firmament, he merely exhibited the expanse by lifting one part of the vapour into clouds and mingling the other part with the sea. Geology teaches that the removal of the waters from the earth must have been sudden and terrible, which is quite compatible with the revelation in God's word, where the separation of previously existing land and water is ordered. As to the creation of the sun and moon, Dr. Paul reproduces the satisfactory theory that they were actually created ages before the 'first day' but were only made visible from the earth upon the removal of the thick darkness. The original language of the Scripture is shown to imply only the manifesting of phenomena previously existing, the only unquestionable acts of production mentioned subsequent to the first verse of the first chapter of Genesis being the flora and fauna of the existing creation, embracing man in the image of God.

Dr. Paul examines the late Hugh Miller's theory of the reconciliation of the Mosaic and geologic records, but only of course to point out its shortcomings, which leads him to a declaration of belief with reference to

The Days of the Creation.

"Under what is called a fixed order of nature, time is necessary for the production of the phenomena presented to us. But when God executes His decrees in creation and providence by direct interposition, who can assign time or limits to His working? 'He speaks, and it is done; He commands, and all things stand fast'—a truth which science cannot gainsay. And can any one venture to affirm, and establish his affirmation, that what is described in the first chapter of Genesis, either in regard to the work done, or the period of its accomplishment, is incompatible with infinite power and wisdom? Such being the case, it ought not to stagger a believer in the God of the Bible that the work of God in creation, as described in the first chapter of Genesis, was accomplished in

six days. I acknowledge that I have no other interpretation to suggest of the word *day* in that chapter than the natural day of twenty-four hours. We are not entitled, in violation of the ordinary laws of rhetoric and grammar, to give a figurative interpretation of the word day which the context and the whole strain of the narrative imperatively forbid, for the purpose of removing a difficulty which may have no existence but in our own ignorance. If such were the case, the Scriptures might be made to say or teach anything. The principal use of figurative language is to supersede the unnecessary multiplication of words, and to give energy, vivacity, and variety to the writer's style; but it is obvious that the literal meaning of words cannot be abandoned, unless where the passage requires a figurative sense, and this can be ascertained in the works of good authors with a precision that excludes all doubt. Were it otherwise, the use of figures would destroy all perspicuity and precision in language, and introduce ambiguity, perplexity, and confusion. I therefore agree with the younger Rosenmüller, whose authority, as a Hebrew philologist and critic, is entitled to the highest respect, who says, 'That it could scarcely be more clearly expressed than by this formula, that the natural day is to be understood, and not a space consisting of more days or years.'—*Scholia*, Gen. i. 5. But should it be held on any probable grounds that the length of the Mosaic was greater than that of ordinary days, to me it seems beyond all doubt that they must be post-tertiary periods and not portions of any preceding epochs."

Dr. Paul devotes a chapter to a refutation of the Darwinian theory of natural selection, to which we need not refer further than to say it gives a satisfactory refutation of the absurdities of that system. He also makes a comparison of the scriptural account of the origin, antiquity, and civilization of mankind, as taught in the Scriptures, and the antiquity of man as exhibited by Sir Charles Lyell and others. 'Fallen man,' he says,' 'has the elements of degradation within him which have only prevented him in all cases from degenerating into the condition of savage life, by special interposition for his enlightenment, and by various restraints imposed upon the progress of iniquity by the laws of God's moral government, and by the necessities of civilised life.' His judgment respecting the theories advanced by palæontologists is embodied in the following paragraph:—

"*Evidence of the Antiquity of Man.*

We are greatly indebted to geologists for their facts, but we are often not made much wiser by their modes of accounting for them. The account given by Sir Charles Lyell for the presence of the flint implements of the valley of the Somme, is not more probable than the account given of the introduction of vertebrate animals, fishes, sauroids, birds, tertiary mammals, and human beings, by natural selection from monads originally, and subsequently from *Crustacea Radiata*, and *Mollusca*, without a single fact in support of the hypothesis. Such a mode of accounting for the phenomena of science, can have no other effect than the bringing of science and scientific men into discredit. It would not be difficult to form ever so many conjectures to account for the presence of flint implements in river drift, every one of which would be quite as possible, and much more probable than that of Sir Charles Lyell, and would lay a much less tax upon our credulity. Sir Charles has mentioned the presence of human remains, of elephants, rhinoceroses, hippopotami, lions, bears, hyænas, reindeer, dogs, and other bones, in caves in Holland, France, England, and elsewhere. Some of these animals are carnivorous, some amphibious, some of them live in concord, and some prey upon one another; some whose dwellings are in caves, some in the woods, some in the open fields. A heterogeneous assemblage truly, it must be allowed, and all accidentally brought together by the action of water at some time or other, conveying them through apertures in the caves. A much more probable and rational mode of accounting for the phenomena is that the beasts of prey that lived in caves might have killed the various animals on which they preyed, and carried them to be there consumed, and this would account for the accumulation in the same place of the bones, both of graminivorous and carnivorous animals. These caves might, after the destruction or extinction of the animals contained in them, have been subsequently occupied by human beings, who might have buried the human bones in the situations where they are found. Before accepting the facts adduced for the antiquity of man arising from the presence of his bones in the bone caves, and flint implements of his manufacture in river gravels, the advocates of the opinion must show more distinctly than they have done, the age of the river drift, the species of the animals found in the caves, and the antiquity of the relics contained in them. It appears from the quotations above given, that the geologists who are most decided in regard to pre-Adamite man, are at issue among themselves in regard to these points. Surely much more evidence is required to establish a theory that professes to upset the belief of mankind during the whole of the historic period. A vast number of human beings must have existed throughout the period of a quarter of a million of years, during which it is said by some geologists that man has existed on the earth, but with the exception of the Natchez man and the human remains in a very few cases in Europe, no portion of his remains has been found—America, Asia, and Africa give no sign. Two skulls only have been submitted for public examination, and there are some doubts whether one of them is a human skull at all. I might have also noticed the report upon the human remains in Aurignac cave by M. Latert to show upon what slender foundations scientific men can raise great superstructures, and tax the credulity of those who have not made science a pursuit. Yet those who have not done so, cannot avoid applying their reason and common sense in judging of the facts founded upon, and the reasons upon which the conclusions drawn, rest. If the facts are clearly established, and the results fairly drawn from them, the public will not fail to appreciate them."

The above outline will be sufficient to show that Dr. Paul has produced a work of great importance, bearing at once upon Biblical and geological study. He places the discoveries of scientific men in their proper attitude towards the Scriptures in a manner fitted to engage the attention of the learned student, and to give a fresh assurance to the general reader that the foundations of his faith stand as they will ever stand—secure.

—Letter of Rev. J. S. Beaumont to Dr. Macleod, concerning the late Rev. James Ogilvie, D.D.: "That a great preparatory work is going on in Bengal, preparing the way for the triumphs of the Gospel in the future, was the unswerving conviction of our Friend and Brother, a point from which, even by a hair's-breadth, he never moved. That he was often grieved by those among whom he laboured is true; it is equally true that he had often reason to be grieved. That his kindness and liberality (for I am prepared to prove that he gave away thousands of rupees out of his own income) were often repaid by unmitigated ingratitude, is an unquestioned and unquestionable fact. 'Tis past conjecture, all things rise in proof. That he held up before him a grand type of the Christian life, and that he was not easily assured in matters lying within the region of the motives, I am free to admit. Perhaps he expected too much. That he was often depressed in spirit on account of the slow progress of missions in Bengal, I shall be the last to deny. That the kind of progress we are making here, and the path along which we are advancing, is different from that in which he, in his earlier years, had anticipated we would advance, I need not conceal. It was his own anxiety to see those among whom he laboured become true-hearted men,—that was his fault, if fault *that* be. Had he been far more easy and less incisive, he would have been to the full as acceptable and perhaps far more so. Sure I am, it is easiest for one and pleasantest for others to go with the stream, and sail with the current in our days of progress and modern civilisation.

Respected Sir,—Allow me to plead with you the sentiments of James Ogilvie. Our work as educational missionaries in Bengal is up-hill, depressing, wearing, tiring work. We are ever digging at the roots of things, we are ever and again thrown back on the enunciation and reiteration of first principles, we are necessitated to repeat primary truths, we are obliged to continue to repeat them a thousand times over; we find it to be the tendency of the Hindoo mind to rest contented in the 'It may be,' in all matters, and not in the 'It is' or 'It is not.' We labour day by day in an atmosphere of doubt and obstinate unbelief, and concealed hatred to all that is noble and true, a hatred nourished and sustained by an all powerful public opinion. Ours is a kind of work which does not consist in merely silencing a man. Success is not achieved by cleverness on our part. Logic does not help us much in our work. Pure reasoning does not go for much here. Our work is not advanced by saying strong things. Our work consists in clearing away the rubbish, and in opening up a free circulation and in creating a coherence and interdependency, between all compartments of our complex nature, causing all parts of it to act and react on each part in a harmonious and effacious way. Our work in Bengal consists in creating a conscience and in opening up that conscience to the presence and power of the Creator, Ruler, and Judge of men. We have to do with a people here on whom the fever of idolatry has raged, and on whom the effects of that fever have lain for a hundred generations. As a consequence, the imagination of the people has become enfeebled, debilitated, gross, materialistic; all their power of spiritual vision has become distorted, and all the outlines of things have grown undefined. You at home have seen what the fever of glory has done to the French people: you see what ruin it has brought upon them; you see how low it has made them among the nations; and all this knowledge has been forced upon you, bit by bit, by a series of unparalleled disasters, and though the thing cannot be brought home to the Christian people of the British Isles in any way known to me, though Paganism, as it is seen here, cannot be brought home to the heart of the people of Scotland, yet it is equally true that the fever of idolatry has brought ruin upon the Hindoos, and made them low among the nations. We have to do with a people here mad upon their idols, and that madness has made them weak, and childish, and materialistic. They have become children, and are incapable of raising themselves up to the contemplation of anything greater than a doll-deity. They have grown so weak, as to be only able to crawl along the floor of the world, fondling and hugging, kicking and kissing, things made of clay. They talk about God, but they are thinking all the while about a material thing. They cannot raise their eyes higher than the objects around them—the trees, the rivers,—these are their gods. With these things, with things like these, the imaginative atmosphere of the Hindoo mind is filled. We tell such a people the story of Jesus, the story of His wonderful love and grace, and we are constrained to look on, and not in all cases, but in most, see them unmoved. The story of Jesus is too grand for them, too holy, too spiritual. As in the wonders of nature, so in those of grace, the eye only sees what it brings with it, the power of seeing. We are telling them, from day to day, God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things. But it is up-hill work, depressing work. We are brought face to face with a people here, in whose minds, in whose mode of conceiving things, all connexion between a creed and a life has been lost. You at home may say, As is the creed, so is the life. With you that is an axiom, with us it is not. In the mind of a Hindoo there is no connexion whatever between the two things, and in this respect the lowest of the heathen population, in the city where you labour, occupy a far higher platform than the highest of the Hindoo population. In regard to the very lowest and most degraded of your home heathen population, you assume, and I think rightly assume, that their hearts, to some extent, respond to the existence, power, and presence of a great Ruler in the earth. In the case of the Hindoo, the sympathetic wire by which the human spirit is linked on to the Divine spirit and along which thoughts and sympathies pass from heaven to earth, and from earth to heaven, has been broken, and all connexion, and all recollection even of the connexion, has been destroyed. We are trying to repair the broken wire, we are working away, trying to create a conscience, and to awaken up the conscience to the real apprehension of a personal God. But it is up-hill, depressing work.

We are brought face to face with a people here in such a state that in the whole of India or Hindoo population, the feeling of personal responsibility, a sense of individuality, has been lost. What is the unity of Romanism compared to the unity or solidification of Hindooism? and all this has been going on for centuries. I do not require to remind you how great the contrast is between Hindooism and the genius of the faith of Jesus. It is of the essence of the Gospel to deal with the individual. You people at home greatly underrate the power of Hindooism. It will require the crowbar and the hammer for centuries to come. All this, and a thousand times more, may be said, and such is our work here in Bengal, and it is up-hill work, very depressing.

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Government of Maharashtra
on 28 February, 2020

To forward this work, to help to break the spell of idolatry which has rested so long on the Hindoo mind—to help to repair the wire that has been so long broken—to help to break up the vast corporate living body of Hindooism in which all life has been crushed—to create a conscience—to awaken up men to the power and presence of a personal God, James Ogilvie set his face, and delayed not, for a long period of years, as time is counted in India. He was ever at his post, ever in the front. He was a fine man, take him all in all—a quietly grand missionary. A worker if you like, not a great talker about it, not a missionary despatch writer, but a worker ever digging, boring, and blasting, and hammering away in the face of Paganism, until his hands became weak and his fine tall, active frame shook, and his strength departed, a workman not ashamed. I have done. My letter is by far too long, but I have written in the fulness of my heart."

TELEGRAPHIC NEWS.

London, February 23rd: Peace is generally considered certain.

24th: In the House of Commons, last night, Mr. Gladstone moved for the appointment of a Select Committee on Indian finance and the financial administration generally. He said, he intended to propose a joint Committee, because laws (query the Lords) were particularly strong in Indian authorities. Colonel Sykes regretted that the scope of the Committee should be limited to finance and the financial administration. The proposition for a joint Committee was generally opposed, and Mr. Gladstone, admitting the necessity of unanimity, withdrew his proposal. Commons Committee was agreed to.—In the House of Lords, the Earl of Carnarvon attacked Mr. Cardwell's scheme for the reorganisation of the Army, which he characterised as patchwork and extravagant. Lord Northbrook defended the Duke of Cambridge, and expressed his general concurrence in the military policy of the Government. He said, it was the Commander-in-Chief's business to have political opinions, and he was bound to assist Government in the execution of their measures.—M. Thiers and his colleagues left Paris for Bordeaux yesterday. They will return to Paris to-morrow, and will have a decisive interview with Count Bismarck on Sunday. At the request of M. Thiers General Trochu has resigned office. The proposed entry of the Germans into Paris is being energetically opposed by M. Thiers.—The *Evening Standard* says that peace has been signed, that France will pay 8 milliards of francs, and has ceded Alsace, Lorraine, and Metz. The same paper states that the Germans will not enter Paris. The above news is doubtful.—The *Times* publishes a telegram from Versailles, dated the 23rd, stating that Count Bismarck is less confident in the conclusion of peace, refuses further to prolong the armistice, and declares that, if his terms be not accepted, hostilities will be re-commenced after midnight on Sunday.—The *Telegraph* publishes a telegram, dated Amiens, to-day, stating that the news received from Versailles is unfavourable. The commanders of divisions have ordered their troops to be in readiness to march.

25th: In the House of Commons last night Mr. Grant Duff submitted the Indian Budget. He stated that the actual accounts for the financial year 1870 showed a surplus of £120,000. The receipts had increased by £1,638,395, which sum had been chiefly derived from the land revenue. The expenditure had been, during the same period, reduced by £1,254,300. The approximate income for 1871 was estimated at 51 millions, and the expenditure at 50 millions. The surplus would be chiefly derived from opium. Concerning 1871 Mr. Grant Duff could say little, because the initiative rested with the Indian Government; but he stated that, unless some unforeseen emergency occurred during the next few weeks, a reduction in the income-tax was certain. Mr. Grant Duff explained the experiment that had been made for the decentralisation of Indian finances. The amounts assigned were as follows: To the Province of Oude £206,948, to the Central Provinces £261,263, to Burmah £275,382, to Bengal £1,167,592, to the Punjaub £516,221, to Madras £739,488, to Bombay £880,075. There had been the usual difficulty in balancing the income and expenditure. Sweeping reductions were impossible, but India had been exempt from calamities and had been peaceful for the past two years. Successful efforts were being made to foster trade and develope the cultivation of cotton. The natives resorted more frequently to England for education. The administration of justice had improved by an employment in which intelligent natives had especially distinguished themselves. Mr. Cave maintained that the Budget was not satisfactory, that the revenue was stationary, and that no mode of increasing it, or of reducing the expenditure, had been indicated. Mr. Fowler disapproved the reduction in the expenditure on public works, and denounced the opium revenue. Captain Eastwick hoped that the Anglo-Indian Press would place the proceedings of the House in a true light before the people of India, and would show the desire of Parliament to give due attention to Indian affairs. The reduction of expenditure was the only way of successfully dealing with the finances.

Bordeaux, 25th: MM. Thiers and Favre not having arrived, it is concluded that the Assembly will not meet to-morrow.

Florence, 25th: The Queen of Spain has recovered.—The *Journal d'Italie* states that the Minister of Foreign Affairs has given the Bey of Tunis eight days, to allow him to receive definite instructions. If these prove unsatisfactory, an Italian squadron will then leave immediately for Tunis.

London, 26th: Reuter's Office announces under date Paris, 25th, that peace is certain, M.M. Thiers and Favre and Consultative Commissioners having accepted the following conditions of peace: France cedes Alsace and Metz, but Belfort will be restored. A war indemnity of 5 milliards of francs is to be paid. A portion of the French fortresses, such as Sedan, remain in possession of the Germans until the conditions are fulfilled. The Germans will enter Paris on Monday, and will occupy the Champs Elysées from the Arc de l'Etoile to the Place de la Concorde. Peace will be proclaimed when the Assembly has ratified the conditions.

27th: The preliminaries of peace have been signed in accordance with the Paris telegram of the 25th.—The Armistice has been extended to the 6th of March.—The war indemnity is to be paid within three years. Until payment shall have been made, the Germans will remain in the fortresses and territories they now occupy. —Prince Charles of Roumania has resolved to abdicate.

28th: Latest news from Paris states that the Armistice has been prolonged until the 12th of March.—The Germans, 300,000 strong, will enter Paris to-morrow. The occupation will continue till the ratification of the Treaty by the National Assembly.—Great excitement prevails among the lower orders of the population.—The National Assembly will meet to-day.

March 1st: Great agitation prevailed in Paris yesterday in consequence of the expected entry of the Germans.—The authorities have taken measures to prevent a conflict.—30,000 Germans only will enter Paris.—The Germans will occupy Champagne until the indemnity has been paid.—The National Assembly met yesterday. M. Thiers mentioned the preliminaries of peace, which are the same as those already telegraphed.—In the House of Commons last night Mr. Grant Duff, replying to Captain Barttelot said, that when completed he would submit to the House the correspondence between the Home and Indian Governments, concerning the proposed reduction of Field Artillery in India by five batteries.—Mr. Gladstone replying to Mr. Forster said, that the natives of India were not generally debarred by political pleas from having their appeals read by the Privy Council in the cases of claims against the Government. It was the duty of the Indian Government to plead in certain cases that the steps taken on the assumption of property were of a public character, but the plea did not exempt them from the jurisdiction of the Courts. Mr. Gladstone added that it was not the intention of Government to refer the question to the Select Committee just appointed.

2nd: The National Assembly has voted the ratification of the preliminaries of peace by 546 against 207 (?107) votes.—Great agitation prevailed in Paris yesterday.—The approaches to the quarter of the Champs Elysées were barricaded and guarded.—The aspect of the City is most mournful.—The German troops entered at 10 o'clock.—The population was calm and quiet.—The Bourse and Theatres have been closed, and the journals have suspended publication.—At night all was still quiet.

PASSENGERS SAILED.

—Per P. and O. S. S. *Delhi, Feb. 25th*:

For Southampton.—Mr. and Mrs. B. Hardinge, child, and European maidservant; Mr. Geo. M. Folkard, child, and European maidservant; Rev. W. Simpson; Miss Drake; Mrs. Blackett; Brigadier Gen. MacMahon; Mr. Fennell; Major and Mrs. Cowper, two children and ayah; Mr. Williamson; Mrs. Jackson and child.

For Brindisi.—Major J. F. MacAndrew; Col. and Mrs. J. K. Spence, child, and ayah; Major Wakefield; Col. Robinson; Mr. C. P. B. Willken; Mr. Henty; Mr. W. West; Messrs. Don, Nicholl, and Butyon.

For Suez.—Mr. G. Steinthal, and Col. Cuppage.

Per S. S. *Arabia, March 1st*:

For Marseilles.—Dr. Lino Macedo.

For Genoa.—Mr. and Mrs. James Wilson, and 2 children.

For Leghorn.—Mrs. Vere and infant.

For Naples.—Dr. and Mrs. Corbyn and 2 children, and European nurse; Dr. and Mrs. O'Kearney; Captain A. V. Webster; Mr. and Mrs. H. Cayley and 2 children; Miss Archer; Mr. G. Kalan; and Rev. J. Ford.

For Alexandria.—Captain and Mrs. Bayley; Mr. and Mrs. Rothschild; Mr. and Mrs. S. S. Osgood; and Mr. James Becke.

For Port Said.—Captain G. Branwell; and Lieutenant T. H. Jackson.

For Suez.—Colonel W. Perry-Fogg; and Rev. J. Joannides.

PASSENGERS ARRIVED.

Per *Singapore*, from Liverpool, *Feb. 25th*:

Captain Lang, wife and 3 children, and governess; Col. Sheriff and wife; Mrs. Login; Mr. Mark; Captain Woodcock and wife; Rev. Mr. Smith and wife; Miss Fryer; Captain Howey; Mr. and Mrs. Lumsden and 2 children; Captain Limlngton and wife; Mrs. and Miss Rind; Miss Calder; Mrs. Stevens and child; Mr. Keonig and wife; Rev. Mr. Yarnold; Messrs. N. and E. Birckbeck, Warter, and Owen; Rev. Mr. Hewlett, Mr. Radcliffe; Mr. Strech, wife and child; Mr. Lubelski; Mrs. Cavanagh; Miss Cooling; Mr. Farthing: Mr. Ward; and Rev. Mr. Hewlett.

DOMESTIC OCCURRENCES.

MARRIAGES.

BARR—SCOTT—Feb. 21st, at Mhow, by the Rev. Francis Crombie, David William Keith Barr, Lieut. Bombay Staff Corps, son of Major-General H. J. Barr, to Constance Frances Guillem, daughter of Colonel J. G. Scott, 3rd Regt. N. I.

TAYLOR—HIGGS—Feb. 25th, at Byculla Church, Mr. R. J. Taylor, of the G. I. P. Railway, Khundwa, to Miss Isabella Sarah, youngest daughter of the late J. A. Higgs, Esq.

DEATHS.

BOYD—Jan. 21st, at Melbourne, accidentally drowned while bathing in the river Yarra, William Brooke Boyd, second son of Colonel D. Boyd, Bombay Staff Corps, Commanding at Asseerghur.

SUTHERLAND—Jan. 30th, at London, of dysentery contracted on the voyage home, Mr. Alexander Sutherland, of the firm of Inglis and Sutherland, Contractor G. I. P. Railway.

BRAGANZA—Feb. 19th, at Mapuça, Celestin de Braganza, father of L. S. de Braganza, teacher Free General Assembly's Institution, aged sixty, deeply regretted.

JOSEPH—Feb. 22nd, at Byculla, Susan, relict of the late Marcus Joseph, Esq., aged 82 years.

LANGTRY—Feb. 23rd, at Mhow, Earnest Hailes, the infant son of Captain Langtry, 15th (The King's) Hussars.

DWYER—February 24th, at Byculla, Helen, the beloved wife of Mr. W. H. Dwyer.

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